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Rev. Jacob L. Cook.

BY R. W. McGRANAHAN, D. D.



REV. JACOB L. COOK.

ON the morning of July 6, 1903, Rev. Jacob L. Cook, president of Henderson Normal and Industrial College, fell asleep in Jesus.

This is the first break in the ranks of the colored ministers of our church, numbering eleven. Brother Cook was the first one to be set apart to the Gospel ministry, and was likewise the first to be

called to receive the reward of his labors.

He had been in failing health for more than six months. His decline dates from a severe cold which seized him last December, occasioned by great exposure while ministering to a community about ten miles distant from his home, in which he had the fondest anticipation of establishing a mission. Deceiving himself as to the limits to which he might trust his strong physical powers to do as they had always done, regain themselves when attacked by disease, he neglected the cold until it had developed into a clear case of consumption. The sudden death of his wife in February hastened his decline. He sought relief for a few weeks in Asheville, N. C., but the mountain air, which relieved so many others, brought him little help. He returned to Henderson in time to be present at the closing exercises of the school, in which his whole soul was wrapped up. He gratified the graduating class and contributed to his own pleasure by presenting the diplomas on commencement day, and on the same occasion performed the ceremony uniting one of his faithful teachers, Miss Olivia Lane and Mr. Charles Perry in marriage.

He ceased not to plan for his work, seeming never to think but that he would

be able to carry it through another year. The monthly report of his mission for June he himself prepared upon his sick bed but a few days before he was called away. The end came suddenly at the last. About three o'clock in the morning he was seized with a hemorrhage and in a few minutes was gone.

As man looks at his life it is hard to feel that the cutting off of a life so strong and filling a place so important could be the will of God. But he who loves the servant and his work has called him to higher service, and some day we shall understand. Brother Cook had peculiar gifts and made a deep impression on the communities where he lived. He was born at Athens, Tenn., during the war. There he was a familiar character as a boy— orphaned, neglected and uncared for, on the streets, but eager for knowledge. As soon as he became old enough to earn money he bent every energy to educate himself and the Church knows the result. With heroic efforts he kept himself in school at Fisk University, and afterwards at Knoxville College, where he graduated in 1888. From there he went to Allegheny Seminary, graduating in 1891. He requested the Board of Freedmen's Missions to send him to his own home, where he longed to establish a church among his own friends. The Athens mission is the result. During the ten years that he was connected with the mission great things were accomplished. It is doubtful if there is a community south of the Ohio river where the two races understand each other so well or as amicable relations exist. This is due chiefly to the influence of Brother Cook. He won the confidence of his old neighbors of both races. They honored him in many ways. He was called to fill the positions of school director and member of the town council. He was the recognized leader of the reform forces against the saloon. He had not only the gift of being able to oppose evil, but compelled the sinner to feel that he was his friend. On one occasion in a public ad-

dress he turned to the saloon-keeper and said to him, "I want you to know that I love you, but I hate your damnable business." A pathetic incident, illustrating the sweeping changes in the South, occurred after his work had opened in Athens. One evening while sitting on the porch of his home, a white woman approached and addressed him as follows: "You don't know me, Mr. Cook, but I know you. I owned your mother and sold her to Mr. Cook before you were born. I never thought it would come to this, but I have come to ask if your wife has some old dresses that she will not use again, and if so, I'd like to have them." It is needless to say that she got more than she asked for.

During the past three years he was president of the Henderson, N. C. school and during that time he succeeded, as at Athens, in winning the confidence of both races and doing much to bring them closer together. Under his administration, the school prospered greatly. He overtaxed himself in his efforts for the school and church and thus was poorly prepared to resist disease when it seized him.

Mr. Cook was well known to a large section of the Church. His conduct of two companies of singers through the North brought him into touch with a large number of congregations. He had also appeared before different assemblages of the Church and his addresses always awakened a great deal of interest. The ruling trait of his character, which all who knew him but slightly would recognize, was his intense loyalty. He was loyal to his friends. There are hundreds who can testify to this and who valued his friendship most highly. He was loyal to the Church of his choice. He was not narrow nor bigoted and never sought to build up his Church by tearing down others, but he never lost an opportunity to hold up the principles of the United Presbyterian church, founded, as he believed with all his heart, on the Word of God. He was loyal to the Word. It was

sufficient for him if the Bible taught a principle; he would defend it with all his might and, if need be, suffer for it. Through his life the principles of the United Presbyterian church were made known to a good many communities.

The funeral was held at Athens, where the body was brought on July 8. The beautiful brick church, erected through his effort, was packed with an audience composed of the best citizens of both races. Many more would have come had there been accommodation for them. The white citizens looked on his face for the last time with a sorrow that he was gone, almost as deep as those of his own race. The pastor of the congregation, Rev. J. A. Arter, conducted the services. After a very fitting address by Brother Arter, Rev. J. A. Cotton, of Cleveland, spoke feelingly of Brother Cook as a fellow-worker. Rev. Mr. Ferguson, of the colored Methodist church, paid a high trib-

ute to him as a brother pastor. The most remarkable address of the occasion was made by Judge Allen, the leading lawyer and judge of the county. He spoke of Mr. Cook as a citizen. Without extravagance but with plain, open-hearted, honest testimony he spoke of Mr. Cook's influence in the community and his appreciation by the whole citizenship of Athens in a way that would have done honor to any man in any city. The closing address was made by the writer, after which the body was gently laid to rest on the hillside overlooking the town where, as a boy, he suffered and was neglected, as a young man he struggled, and as a faithful servant of his Lord he toiled.

He leaves behind a daughter and a son. His many friends will rejoice to know that these children will be well cared for in the homes of relatives.—*The United Presbyterian.*

Board of Freedmen's Missions.

PARAGRAPHS FROM DR. WITHERSPOON'S REPORT.

BUT little change has been made in the field of our missionary operations. The fifteen missions reported last year have been in active and encouraging operation during the year, although in some with a smaller corps of workers than formerly, owing to severe financial conditions. One new mission was established late in the autumn of 1902. It is known as KIMBROUGH, and is an addition to the Alabama group in the Black Belt. The people of the vicinity earnestly petitioned for the opening of a mission, and emphasized their petition by rendering to the Board, in fee, ten acres of land, on which they had erected a school house containing two rooms. The petition was granted and the school opened with one teacher, Miss Janie Upton. The attendance soon outgrew the capacity of the one room, and an assistant was appointed. The salaries of the two teach-

ers are \$35 and \$15 per month, respectively. A Sabbath school was maintained with an enrollment of 115. The field is very promising.

We have now 16 stations. The total enrollment of the day schools is 3,678. We have 11 congregations, Cleveland having completed its organization by the election of two elders recently. There are five unorganized missions, a total church membership of 852, being a net increase of 32 for the year. The total enrollment of the 19 Sabbath schools is 4,041, and the total contributions of these congregations and missions are \$3,948, an average of \$4.65 per member. This total is \$11 less than the contributions of last year. Hard times "came knocking at the cabin door" of the people composing the membership in the Alabama group, having suffered an almost total failure of their principal staple crops for two years in

succession.

Knoxville College and Sub-Stations.

Eleven sub-stations, the head of which is Knoxville College, are grouped together. They are located in Alabama and Tennessee. The teachers are all supplied from Knoxville. The monthly reports are made to the Board through the President of Knoxville College, who has direct oversight of the missions. The workers in these various stations meet together once a year at the college, in connection with the Summer Bible School. Thus this group of missions is held together by very strong ties. Amid many difficulties the year has noted much progress. All the principals report that this has been a good year. The failure of crops, through two successive years, in Alabama, has added difficulty to the work in those missions.

There is evidenced all the time a larger effort on the part of the people to help themselves. The last two missions that have been opened up have begun work on property that has been provided by the people and deeded to the Board. Several of the congregations have paid part of their pastors' salaries, and all have contributed more or less to the Boards of the Church. There is a growing tendency, on the part of the stations, to help themselves and a desire to show their appreciation of what has been done for them by meeting their own expenses as far as possible. It is noteworthy that from communities in proximity to our missions requests have come that the Board open up stations among them, on condition that they themselves provide the buildings.

Knoxville College.—The past year has been in every respect a good one. The enrollment reached 407. The students have come from 18 states and some from beyond the states.

Chase City, Va.

This, the oldest of the more eastern group of missions, has enjoyed a good year. Under the efficient leadership and wise management of Dr. Moore, a strong and faithful corps of teachers have,

through much labor, kept this mission in front rank for efficiency and success. The Sabbath school enrolled 335, maintaining an average attendance of 187 for the whole year and 202 for the school term. The secular, or day school, enrolled 332, with a monthly average enrollment of 229 and a monthly average attendance of 185. The congregation has the largest membership of any of the missions, this year reporting 178, with an accession of 12 during the year on profession of their faith. Their total contributions were \$428.

Bluestone, Va.

Prof. W. G. Wilson has been in charge of this mission for the last two years, and the work has prospered under his wise and faithful management. Despite the fact that many have removed from the neighborhood, the school has maintained an enrollment of 136 and the Sabbath school of 215. The membership of the congregation stands at 50, and besides paying all their own expenses last year contributed \$50 to the Boards of the Church. Prof. Wilson is a classical graduate of Lincoln University, has been studying theology under the tuition of Dr. J. Mac Moore for some time, and expected to be ordained to the gospel ministry in June.

Norfolk, Va.

This has been a successful year in this mission, both in the numbers that have been instructed and in the interest manifested by all. The grand total of those who have been instructed in all departments is 1,252. The number of those in the school alone is 724, with an average attendance of 604. The work has enlarged beyond the power and endurance of the teachers. A sub-mission, in a most needy and destitute part of the city, where parents and children are most anxious for a school, had to be given up, after an interesting session of some months, because the teachers were not able to take on this additional labor. The school and Sabbath school are under the supervision of a member of the congregation, but she had to get teachers who are not of our

Church, because of the locality and distance and added labors.

The congregation has manifested more activity and interest. The members are very anxious for a church building, and although some of them have need of assistance and none are wealthy, they have raised this year \$542.60, or 171 per cent of their quota. In addition to this sum the Sabbath school has raised \$270.60, or in all, \$818.20. A large part of the congregation's contribution and \$29.70 of the Sabbath school's were for the building of their church. Thirteen members have been added to the congregation. Nine of these received the sacrament of baptism. Six others have expressed an intention of uniting with the church shortly. A few applying for membership were admonished to study more carefully the requirements and obligations of a member of the church.

Three members have died during the year, one of which was an elder and the clerk of session and a very useful man. Six names have been dropped from the roll. Among those recently received were some of the best students in the school and some of the most intelligent and prosperous colored people of the city.

Work on the church building has begun and will continue till the house is completed, if God wills. When completed it will be a strong temperance power in the community. According to law a number of saloons of the worst character, that have defied all attempts at their suppression will have to move at least five hundred yards away and one of the worst corners in the city will become quiet and safe.

Religious instruction is given in the school by the study of the Bible, the International Sabbath School Lessons, the Catechism and by personal instruction in divine things. Seven prayer meetings are held each Wednesday afternoon in the several rooms. The students take an active part in reading, praying and speaking on the topic.

The congregational prayer meeting is well attended.

The Women's Missionary Society meets the first Thursday of each month. The meetings are well attended and a good degree of interest is manifested. Seventy-two dollars have been contributed to the various work of the Church.

The Y. P. C. U. meets every Sabbath morning for prayer and conference, once a month for business and every other month for social entertainment. The society agreed to raise \$100 for the church building fund, each committee to raise \$10 in whatever way it might be done. Other committees raised \$15, another \$12, and all did well. The total amount raised for the year is \$162. Hundreds of United Presbyterians, Christian Instructors, Midlands and the Sabbath School literature are distributed to the needy. The Quarterlies are returned at the close of each quarter, and are sent to Sabbath schools in the country, which are glad to receive them.

Henderson, N. C.

The work at this point has been carried on with great earnestness and enthusiasm during the year. The sore affliction which fell upon them in the death of Mrs. Anna B. Cook, and the temporary laying aside of Pastor J. L. Cook,* was a great shock to the workers, the school and the whole community. Mr. Cook and his wife were held in high esteem by people of all classes in the town and vicinity. This was shown by the attendance at Mrs. Cook's funeral of the most prominent citizens of the place. Universal regret was expressed and the leading papers of the town published tender and flattering notices. All extended sympathy to the bereaved husband and offers of any necessary help were not lacking.

Under the management of Prof. J. W. O. Garrett, the efficient principal, the faithful corps of teachers seemed to increase their diligence, and in abundant labors and self-denials they pushed the work to a successful closing of the schools. The two faithful elders of the congrega-

* Mr. Cook has since died.

tion renewed their strength and did not allow the religious work to flag. So far as the work and the results are concerned, this has been one of the best years in the history of this interesting mission. The day school enrollment was kept down somewhat by an alarm of small-pox which was sounded periodically through the year. But still the attendance reached almost to 500, and the attendance at Sabbath school reached its highest mark, 1,075. The old dormitories were greatly overcrowded through the whole term, and many who desired to come had to be turned away. The industrial features were emphasized in every department so far as possible.

Townsville, N. C.

This is a town situated in a thickly settled community, about 16 miles from Henderson. Mr. Cook has been conducting preaching services there occasionally during the last year. There is no church here, other than the old native African. About 24 men and women, all of whom, we believe, were at one time or another students at Henderson, are urgent that a United Presbyterian mission be started there and a congregation organized, all of whom have signed a statement to the effect that they will become members of the organization.

Leaksville, N. C.

Rev. W. M. Foulkes has been laboring in this town for the last two years, conducting a school, Sabbath school, and preaching the gospel frequently. He has been co-operating with the public school authorities, holding all meetings and services in the public school building. He has been the principal of the school and the school board has borne the expenses of the school and supported two assistant teachers. In short, they bear all the expense except Mr. Foulkes' salary. No attempt has been made at organization of a distinctively religious work, other than that noted above. Mr. Foulkes believes that the time has come when we should establish our mission work independently of the public school work, and

carry it on as is our wont in every place, and the Board concurs in his opinion. Mr. Foulkes reports the enrollment of the Sabbath school 160, with an average attendance of 85. The services have been conducted regularly through the year and have been well received by the people. He says: "I preach a short sermon every Sabbath before Sabbath school and conduct a regular preaching service every first Sabbath. We have a large crowd out to regular preaching. I have never seen as large and as needy a mission field. Hundreds of old people all through this section are sitting, waiting for the Lord to call them to be saved. There are churches and ministers, but very little preaching of the gospel of Jesus Christ. Surely this is the place where the Lord would have the United Presbyterian Church establish a mission and give the gospel in its purity to these benighted people. The Presbyterians have had a Sabbath school at a place called Springfield, which is about two miles from Leaksville, for about four years. They also have three members. This work was under the care of the Presbytery of Southern Virginia. The pastor who was supplying this field lives 75 miles away. In view of this fact, and that we are on this field, so near, the presbytery at its sitting in Richmond, Va., this month voted to vacate the field and turn their strength over to us. The members and Sabbath school petitioned the presbytery thus, and the pastor heartily recommended the same course. This neighborhood is thickly settled by colored people who own their homes. There is no church, white or colored, in that section of the country. The services have been conducted in the public school house. The school had an enrollment last term of 95. The place is about a twenty minutes' drive from Leaksville and the town is gravitating in that direction. One lady, who is a member, has a husband and five children to be brought into the church. One man has a wife and five children. The other man has a wife and several relatives. These

people are just waiting to join our church.

In all except the newly occupied stations special attention is given to industrial work in some of its forms. The largest and best equipped industrial plant is at Knoxville, to the account of which, elsewhere in this report, we call special attention. But we wish to remark that however great stress is laid on this line of education, it is not allowed, knowingly, to interfere with, limit or hin-

der the distinctively religious or evangelistic effort for the saving of the lost.

The salaries of all the industrial teachers are paid by the Woman's Board, except those at Knoxville, in the agricultural and mechanical departments, whose salaries are provided for by the University of Tennessee out of the government appropriation to that institution. The Women's Board has expended for this purpose \$8,392.

A Glance Backward.

By MRS. J. B. HILL, Secretary of Freedmen's Work.

FROM its organization, the work among the Freedmen has appealed to the sympathy of the women of the United Presbyterian church, their interest in it at first finding expression in donations of clothing sent to the destitute in our mission stations. Previous to 1887, no record was kept of this clothing, but since that time more than one hundred barrels and boxes have yearly found their way to our Southern mission fields, and thereby much suffering has been alleviated and untold good accomplished in that the way has been opened for attendance at day school and Sabbath-school.

Another evidence of early interest in this department of church work is found in the fact that in 1886 when Miss E. J. Sloan assumed her duties as treasurer of the Women's General Missionary Society, the very first money that came into her hands was a contribution of seventy dollars from the women's society in First Church, Allegheny, for mission work among the Freedmen at Prairie Bluff, Ala.

During the twenty years of its existence

the Women's General Missionary Society has built and furnished the Little Girls' Home at Knoxville and the Girls' Industrial Home at Chase City; has erected school-buildings at Athens, Prairie and Camden, a parsonage at Miller's Ferry, and teachers' homes at Camden and Prairie, and has purchased a farm of 627 acres at Prairie, and a tract of thirty-nine acres at Camden, all requiring an outlay of almost \$25,000.

In 1873 when, at request of the Freedmen's Board, the women became responsible for the industrial training in sewing and cooking, there were six sewing schools and two cooking schools; today there are thirteen sewing departments, and cooking is regularly taught at four stations.

The receipts from societies and individuals for support of work among the Freedmen has steadily increased year by year, and last year amounted to \$10605.67.

Encouraged by this hasty glance backward, we go forward hopefully into the future trusting in Him who has so graciously blessed our labors in the past.

5630 Bartlett St., Pittsburg, Pa.

A Plea for the Negro.

THERE is a wave of prejudice at the present time, confined to no locality, against the negro race; and much as the friends of the freedmen deplore it, they can not do otherwise than acknowledge the fact and strive by calm investigation to learn how much of truth is back of it, and how it can be even counteracted.

A short time ago the "Washington Post" published a letter from Montgomery, Ala., saying that students graduated from

nal offense; but he insisted that it was a well known fact that there were many; and that his wife knew of one poor woman who supported her daughter, a former student, in idleness by taking in washing. He refused to give her name for fear of hurting the mother's feelings.

The representative of "The Outlook" did not stop his investigations here, but examined the court records and found no name there of any student who had attended Tuskegee and he also examined



One of the homes near Thynne Institute.

Tuskegee College were almost universally lazy, fond of dress and living off the hard-earned wages of their parents; furthermore that the writer had known of many graduates brought into court upon criminal charges. "The Outlook" took up the matter and sent a representative to Montgomery to make inquiry as to the facts. After having four different interviews with the writer of the letter, the result was that the writer was unable to give the name of a single student of Tuskegee who had been in court for a crimi-

carefully the catalogues and noted every man or woman who had been graduated from either the academic or the industrial department; and he personally investigated the present condition of each one and of many others who had attended college, in all thirty-eight ex-students. To quote the result as given in "The Outlook"; "Not one of these ex-students but is earning his living by his industry, if it be allowed that a wife and mother, who is taking care of her home and her children, earns her living. Nearly all of them are



One of the homes near Thyne Institute.

financially independent and laying up money."

Frederick Douglass advised to "judge the negro race by the depth from which they have come rather than by the heights to which those blessed with centuries of opportunity have attained." His own experience illustrates this fact and had many parallels and counterparts. In his autobiography he tells us:

"The most interesting feature of my stay here (in Baltimore) was my learning to read and write under somewhat marked disadvantages. In obtaining this knowledge I was compelled to resort to indirections by no means congenial to my nature and which were really humiliating to my sense of candor and uprightness. My mistress, checked in her benevolent designs toward me, not only ceased instructing me herself, but set her face as a flint against my learning to read by any means. Filled with determination to read at any cost, I hit upon many expedients to attain my desired end. The plan which I mainly adopted, and the one which was most successful, was that of using my white playmates, with whom I met in the streets, as teachers. I used to carry almost constantly a copy of Webster's Spelling Book in my pocket, and when sent on errands, or when play time was allowed me, I would step aside with

my young friends and take a lesson in spelling. Meanwhile, I resolved to add to my educational attainments the art of writing. After this manner I began to learn to write. I was much in the shipyard, and observed that the carpenters, after hewing and getting ready a piece of timber to use, wrote on the initials of the name of that part of the ship for which it was intended. I soon learned these letters, and for what they were placed on the timbers. My work now was to keep fire under the steambox, and to watch the shipyard while the carpenters had gone to dinner. This interval gave me a fine opportunity to copy the letters named. I soon astonished myself with the ease in which I made the letters, and the thought was soon present, if I can make four letters, I can make more. With playmates for my teachers, fences and pavement for my copy books, and chalk for my pen and ink, I learned to write."

The statement is sometimes made by those not friends of the negro that crime has increased among the negroes since emancipation. They can not prove this, because during slavery each master punished those on his own plantation, keeping all such matters quiet, and very seldom was a slave brought into court; and it must be remembered that freedom has brought new temptations to the slave.

Drunkenness was almost unknown among them before the war, for it was not good economy for a man to allow his slave to drink. The right of suffrage also brought the temptation, but the white man, more than the negro, is to blame for the evils resulting. A colored lecturer said, "If the white man did not make the beer and whisky the colored man would not drink it. If the white man did not teach the colored man to sell his vote and did not buy that vote the colored man would not sell it." It is a fact that no colored men own distilleries or breweries, nor do they buy votes for themselves. As a race how little the white people have done to teach the negro temperance and honor and how much to teach him the opposite!

Booker T. Washington says, "Judge us by our best, not by our worst." Among these most successful in business, is Warren C. Coleman, a capitalist and cotton mill owner of Concord, N. C., who is worth nearly a half million dollars. There are two other colored men wealthier than Mr. Coleman, one a millionaire potato raiser in Kansas, the other a millionaire real estate dealer in Philadelphia. A bank in Birmingham, Ala., which has existed ten years, is officered and controlled wholly by negroes. It has white and colored depositors and borrowers. So great is the confidence that the president of the bank, at the request of many prominent white citizens, was appointed to an important federal office.

Among successful inventors is Granville T. Woods, inventor of the electric telephone transmitter, which he assigned to the Bell Telephone Company for a consideration of ten thousand dollars, and which is now in use on their telephones. Elijah T. McCoy has taken out thirty patents many of which are in use on the leading railroads.

Among the thousands of readers of the Ladies' Home Journal who studied the pictures, "Mothers of the Bible" as they appeared in that magazine for four numbers, few knew that the artist, Henry Ossian Tanner is a negro, and a son of

Bishop B. T. Tanner, of the A. M. E. church. A number of his earlier pictures are very skillful portrayals of negro life. Although it was a disappointment to some of his friends, he later gave all his attention to Biblical subjects. It is not to be wondered at when remembered that his early home atmosphere had always been deeply religious, and that it was the wish of his father's heart that he make his art to serve religion. In 1891 he went to Paris to pursue his art studies where he still lives spending the winters in Palestine to study the "lowly people." In 1896 his "Daniel in the Lion's Den" was hung in the salon in Paris, receiving honorable mention; later his "Raising of Lazarus" was bought by the French government for the Luxenburg Gallery, where are only the chosen works of the greatest artists. Other notable pictures are "Nicomachus," owned by the Academy of Fine Arts, Philadelphia; "The Annunciation", which now hangs in the Memorial Hall, Philadelphia, and "The Betrayal," in the Carnegie Gallery, in Pittsburg. His pictures are characterized by an originality, a deep spiritual insight and absence of all sensationalism.

In literature the name of Paul Laurence Dunbar is familiar; also that of Booker T. Washington, whose principal book, "The Future of the American Negro," has had a large circulation, and has been translated into other languages. The title of the book would seem equally well if the last word was omitted, for the advice given the Negro is equally good for the white race. But the most important work of Mr. Washington's is the industrial school at Tuskegee, Ala., at which were enrolled, in all departments, over 1500 last year. Andrew Carnegie, after carefully investigating, gave \$600,000 last April to the Tuskegee Normal and Industrial Institute. Mr. Carnegie in a letter presenting this money said:

"To me Mr. Washington seems one of the greatest of living men, because his work is unique, the modern Moses, who leads his race and lifts it through education to even better and higher things than

a land overflowing with milk and honey. History is to tell of two Washingtons, one white, the other black, both Fathers of their people. I am satisfied that the serious race problem of the South is to be solved wisely only through Mr. Washington's policy of education—which he seems to have been specially born—a slave among slaves—to establish, and in his own day greatly to advance."

To any one still in doubt as to the progress of the negro let him attend any of their conventions and mingle with their most intelligent leaders, or better still become intimately acquainted with the leaders of our own Freedmen's work and

there can be but one conclusion, "What hath God wrought!" Let him read carefully the Report of the Freedmen's Board given by Dr. J. W. Witherspoon at the last General Assembly, extracts from which are printed elsewhere, and he will determine to do all in his power to help the Board, so it will not be necessary to come up next year with the disheartening report of \$18,000 of debt, when new missions are being petitioned for and God is so signally blessing the work in the present missions.

A Cry from the Southland.

Read at the Synodical Convention, Dayton, O., July, 1903 by Mrs. Tillie Johnson, of Miller's Ferry, Ala.

A VISION always rises before me when I look into the faces of a cultured audience, not a vision of beauty and delight as is that of a day-dreamer, but because of the contrast, one that fills my heart with pain and my eyes with tears—that of a black figure kneeling beside her sleeping little ones on their pallet of straw, who lifting a tear-stained face, groans out a prayer for freedom and all that freedom brings for her children. For forty years you have been extending to us the hand of sympathy and help encouraging us to rise out of the depths; but there is still much of the mire and clay clinging to our garments which a generation was insufficient to cleanse.

It is upon the homes of the people that a nation is founded. What a poor sandy foundation has the Negro race when the vast majority of its homes are barren of every pretense of moral and Christian training! When fathers and mothers go to the shop or field and leave their children to spend the day in the roads or streets with their neighbor's children, without the least restraint from the temptations Satan may suggest, the wonder is that jails are not multiplied and en-

larged annually. It must be that the great pitying heart of the Father holds in check the prince of this world, evidencing most truly the fact that "where sin abounded grace did much more abound." But where could we receive ideas of a Christian home? Few of our parents could read God's word, our preachers as a class are ignorant and do not by precept or example impart any idea of the sanctity of the home or holiness of its ties.

A majority of our people live in the Black Belt where they rent the land or work on shares, mortgage their crops before they are made for the food and clothes to supply their daily needs, live in one room cabins whether the family numbers three or thirteen, with little or no opportunity for privacy or separation of the sexes, which naturally conduces to a low standard of morals. Our country schools are taught usually in churches or log cabins, with scarcely a semblance of apparatus or school furniture, and the teacher is often as poorly fitted for his work as is his school-room. Religion is more a matter of superstition and emotion than of daily living. Conversions are founded on dreams and "visions"

in which the devil usually in the form of a cow or dog chases the seeker and from which a little white man rescues him and pilots him in his boat across a clear stream of water to a place of safety. The religious instructors are generally barely able to read, and cater to the ignorance and prejudice of their congregations. A member may be excluded for attending Sabbath-school or a church of a different denomination, for playing baseball, or for failure to pay the pastor's salary, yet this same member may lead a grossly immoral life, and even break the laws of the land so as to be sent to jail and still maintain his church standing.

In sharp contrast to these general conditions are the territories in which our missions are located, and over which they exert a most helpful influence. Many are free from debt, own their stock and a few have a neat little sum laid by, in one case as much as \$900 or \$1000, looking toward the ownership of the soil; others are buying homes or planning to do so. The one room cabin has almost entirely given place to roomy homes, where an encouraging effort at neatness, order and beauty is made. Were you to enter our mission school rooms or be present at any of our religious services, you would have little to remind you that you were not in Ohio except the variety of color about you. In the native churches there has been marked improvement; the services are conducted in a more intelligent manner and are impressive; the "holy dance," a kind of after service, a relic of barbarism, has been wholly discarded; children once refused admittance into the church are now received—until recently it was thought unwise and unnecessary to teach them under twelve to accept Christ because parents were responsible for their sins until that age was reached. We can sympathize with that brother who said, "When us got fourteen or fifteen chilin' us got a heavy load to tote". Sabbath-schools have been organized and conducted by students from our schools; and their pastors often hold

up our congregations as models in church decorum and general Christian conduct. Through the influence of farmers' clubs and mothers' meetings an atmosphere of economy, forethought, thrift and moral improvement among the older people is very noticeable. The idea as expressed in such terms as, "What I wants I wants," and "All I wants is what I can eat and wear," is giving way, and a desire to accumulate something is rapidly taking its place.

The various temperance organizations have helped to change our community from being one of the darkest spots in the country, where whisky could be bought by the barrel, to one where strong temperance principles are advocated. All of our mission young men are pledged not to use tobacco or whisky, and so far as we have been able to observe they are true to their promise. Recently a white Methodist minister entered the plantation store where crowds of men and women were gathered. He told Judge Henderson, the proprietor, afterwards of his having stood in different parts of the store and noted with surprise the quiet, orderly manner of the crowd, the absence of profanity and evidences of whisky drinking—all so different from scenes he was accustomed to witnessing at other places of this kind.

But not only in our own immediate vicinity are our missions felt; as our students return to their homes in different parts of the county or state, they carry with them the missionary spirit and an idea of home never before thought of. This is manifested in the introduction of family worship, daily Bible reading, and a better observance of the Sabbath. Most encouraging word comes to us from patrons where our students are engaged in teaching, commending their faithfulness to duty, good conduct, and interest in the general welfare of scholars and parents. Such messages as, "Our teacher is more than you recommended her to be; she has done more for our people here in one month than others have done during

their whole term," fill our hearts with grateful praise that God is thus blessing the missions in multiplying their usefulness.

In many of the cities and towns, our Southern public schools are doing good work in giving intellectual training, producing their proportion of mental prodigies or skilled artisans, but it is for our Christian schools to teach morality, obedience to law, and qualify preachers and teachers to go out and labor among the lowly of our race. Our colleges and schools with their Christian training, excellent literary course and instruction in such industries as cooking, dressmaking, housekeeping, agriculture, dairying, carpentry, printing, brick making, etc., are furnishing not only our mission stations with workers, but are sending out Christian teachers for the public schools—true home makers and laborers of different classes—all taught to be industrious, economical, to respect manual work and to live a life of helpfulness to others.

In our school at Miller's Ferry, Ala., literary instruction is given along with sewing, laundering, cooking, housekeeping, carpentry, printing and the theory of farming. Time will not permit me to tell you of the benefit these industries have been to more than our community. Could you in the early days of the mission have seen some of the awful stitches and misfits, collars and shirt bosoms ironed and folded in the middle, heavy bread and other indigestibles, attempts to do the simplest details of setting a table, or sweeping and dusting a room, then, could you have been present to witness the display from these various departments at the close of school last spring, these exhibits would have spoken more convincingly of progress than I am able to do.

As the great mass of our people are by situation and training tillers of the soil, we feel that on this line they need more than the theoretical training we are at present trying to give them; that it is of the utmost importance that they be

taught how to do most intelligently and economically that by which they are to earn their support; that while it is well to be able to locate China and name its productions it is much more to the point to know how to produce a bale of cotton on land that yields a half bale in our own homeland. But with our present force of teachers this is impossible. Seven teachers are doing the work of fourteen; teaching six industries, giving instruction in the school-room from beginners through third normal, holding farmers' conferences, mothers' meetings, temperance meetings and assisting in the various departments of church work.

We cannot express our gratitude more acceptably for the opportunities given us to learn something of the grandeur and nobleness of life, of the intelligent worship of God, than by assuring you that there are numbers of men and women whom you have educated who are working day and night for the elevation of their people. In cities and towns and villages, out on the plantations, remote from railroads and other marks of civilization, hampered by prejudice, with little or no companionship, they are taking their brother by the hand and saying to him, "In the name of Jesus of Nazareth I say unto you Arise."

I pray you not to judge the whole race by its worst elements and turn your back on the many who, handicapped by poverty and ignorance, are struggling to rise; but judge us by our best, by our Fred Douglas, by our Bruce, by our Booker Washington and, to come nearer home, judge us by your own handiwork, the products of the mission-schools in the Southland which your generosity has fostered.

It is to the interests of North and South, to the interests of humanity, that the light from these mission schools be kept burning till ignorance and its twin sisters, poverty and crime, give place to Christian intelligence. For the happiness of your own homes, for the safety of your own children, for the purity of your own firesides, we pray you teach us how to make our homes happy; help us to guard our children from evil; show us how to keep our firesides sacred.

Good Schools and Reading Rooms for the Freedmen.

Good Schools a Necessity.

(FROM THE BLACK BELT MISSIONARY.)

GOOD schools are indispensable to the progress and development of the colored people in the Black Belt.

By good schools I do not merely mean schools well officered, having system, apparatus, and support; these are important accompaniments, but a school can scarcely be called good if not presided over by a good teacher. A good teacher is one who not only knows his duty and is prepared both by training and instinct to perform it but who is willing to perform it for the sake of the good he can do humanity. It is the teacher more than any thing else that determines the character of the school.

Among all classes the character of teachers deserves the most careful consideration on the part of those who employ them.

The opinion is frequently entertained that where there is most wretchedness, poverty, and ignorance any kind of a teacher will do. That is a mistake. The very existence of such a condition demands for its proper improvement the very best teachers that can be secured.

The three great agencies in the enlightenment and elevation of any people are the home, the school and the church. In a crude and primitive state of society the home is incapable of doing its part in the improvement of society and therefore its deficiency in the part of uplifting must be done by the school and church, and in order for these to make any appreciable progress in the improvement of the people they must be supplied by competent, and well trained teachers until the influence of education and Christianity has lifted the people out of superstition, ignorance and immorality, up to where they may have a proper conception of life and its responsibilities—

up to the point where, when they have learned what is right, they may have the desire and moral courage to stand for and do the right.

The mission teacher in the Black Belt needs to be full of the spirit of Christ, clothed with humility, of great patience, having strong faith in God, awake to the needs of his people and willing to sacrifice much to help them. It is not enough to do only the part of a teacher. He must do much of the training that belongs to the home. Double duty confronts him. He must be teacher and parent. With few exceptions, he finds the mind and heart of the child a neglected field, grown up in briars and thistles. The field must be cleared of rubbish and quickened by contact with intelligence before any effective work can be accomplished by teachers. This is to bring order out of chaos, peace out of confusion, light out of darkness and strength out of weakness. This requires the elements of moral, intellectual, and spiritual strength in the teacher. Let our schools and pulpits, among the lowly millions in the rural districts, have a large number of such teachers and there will be a decided improvement in the condition of the people.

The greatest impediment to the progress of our people today in the rural districts of the South is incompetent and unfit teachers and preachers. Water will not rise higher than its level; neither are people apt to rise higher than their leader.

The mission schools throughout the South have rendered admirable service in training teachers and preachers, but very few of these have gone into rural districts; but the light is gradually spreading; little by little openings are being made for good preachers and teachers. Let us pray the Lord of the harvest to send more laborers into the vine-

yard.

Reading Rooms for the Freedmen.

By MR. CHARLES H. TRUSTY.

(From Home Mission Monthly)

WHILE there is much being done to uplift and better the condition of the colored people in the South, yet there is much to be done; there are many to be reached who are not being saved by the plans now in operation.

This fact suggests the Reading Room plan, as a practical way to reach and interest many of our young people. The influence and power of good books and pictures to uplift a people cannot be questioned. We know the important place they have had in connection with the intellectual and moral progress of every civilized people. It is also true that bad books and pictures are a power to degrade and demoralize the people.

They are in the market, in demand and accessible to the humblest and poorest home, and are quietly but surely undermining the foundation principles of home life. If the tide of corrupt and immoral literature which is flooding the South is not checked, there cannot be a pure, intellectual and moral life among us.

If the Reading Room is needed anywhere in this world it is in the South among the colored people, where they do not have access to Christian books and papers. There are numerous grogshops, the lowest progeny of the saloon, the social clubroom, where our boys learn to smoke, to use profane language and gamble, where they hear vile stories and see lewd pictures. These are some of the places, some of the evils by which our young people are daily surrounded. These are the only resorts where they can go and feel welcome.

Should there not be, in places where there are so many young people, a room, accessible, tastefully furnished and lighted, with walls decorated with good pictures, shelves filled with good books and papers? It is an important thing to

get the people to give up their evil places of resort. It is equally important to have a better place to recommend.

The Reading Room is the substitute for the clubroom and the saloon, which abound. It does seem that the world is more aggressive in its methods to destroy than the Church is to save. Therefore, the dens of sin and vice are always open, young men are welcomed, rooms are comfortable and convenient, and every possible inducement is offered to attract, to drag unto shame and ruin. In this city there are ten thousand negroes, and there are one hundred places to destroy virtue and character, and not a single place for a young man to spend five minutes for self-improvement. Do you wonder that so many of them go down when there is so little effort being put forth to lift up? The wonder is they struggle so before sinking; for they do struggle.

A young man, when asked why he lived such a wicked life, said: "I am from a Christian home; I came to the city a stranger, and sought association. I walked the streets and desired some place to go, but found none; so one cold day I stopped in a saloon to get warm. I found a cordial welcome, the spirit of friendship, a warm fire and a newspaper. My treatment was so cordial I stopped again, and after I had enjoyed the hospitality of the saloon for some time I thought that I ought to contribute something for the comforts shared by me. I bought a glass of beer; that was my first step down. Ever since I have been stepping down until I am where I am, without power to help myself." That man represents thousands of colored people who are stepping down, who might be stepping up if they had different associations. Good books are like good associations, and have a similar effect upon the lives of those who read them. The masses of our people have been taught to read. What they shall read, is as important as the ability to read. Good books and pictures are a power for the world's res-

cue and evangelization.

The Reading Room will scatter Christian books and papers in the homes of colored people and impart correct ideas of life; they need the idea of home, which has been lost, and may be redeemed by reading a good book where a pure, happy Christian home is held up for study.

The Reading Room properly conducted will be a life-saving station, where many a young man and woman may be rescued from the influence of vice and sin. This

plan of Christian work is practicable, and can be carried forward at a small expense when once in operation. There are numbers of Christian people who have an unlimited number of good books and papers which they would gladly give to some Reading Room if they had the opportunity.

This subject should receive consideration, and efforts should be put forth to win and save through good books and pictures.

Some Defects of the Negro Church.

Abstract of an Address Delivered Before the American Negro Academy, in December, 1902.

BY ORISHATUKEH FADUMA.

THE defects of the Negro church are found, more or less, in churches of other races. It may be laid down as an axiomatic truth that there never has been a perfect church. Of the twelve men who formed the nucleus of the Christian church, and who had the advantage of the personal teaching of the Christ, one was a doubter; another was worldly-minded, a betrayer, and a son of perdition who sought relief from the stings of conscience by self-destruction; a third was a deserter and vacillator, who drew from the great apostle of the Gentiles a stinging rebuke for stultifying his conscience during that exciting controversy which was to settle once for all whether Christianity was to be a racial or a universal religion. But this is no reason why we should speak lightly of the defects of the Negro church. We are aiming after an ideal church. The following are among the defects of the Negro church:—

I. THE TENDENCY TO LAY STRESS ON OUTWARDNESS RATHER THAN INWARDNESS.

The manifestations of life cannot by any means be more important than the

life which makes them possible. Christianity is a religion of inwardness; it finds root in the heart of man, then shows itself in the outward life. The Negro church is laying greater emphasis on extensiveness and quantity rather than on intensiveness and quality in soul culture; in its eagerness for the expression of its spiritual life it neglects to impress that life with spirituality; the organization lacks an organ with a spiritual life deep enough to suppress worldliness.

II. NEGLECT OF RURAL COMMUNITIES.

Among the causes for this neglect are:

1. Inadequate funds for the support of country churches on account of their poverty.
2. The lack of suitable pastors for these churches.
3. Discrimination made by church authorities by which their strongest men are confined to cities on account of inadequate funds for their support in the country churches.

Among the results of rural neglect are:

1. Dissipation of energy among country pastors in the effort to make a living. Other callings absorb their in-

terest.

2. The paganization of Christianity. Christianity is presented in a crude and uncouth form. The "Big Meeting" often reveals a type of worship which is unchaste, a pagan voodooism. It is a form of Christianity which does not civilize. The corruption of the best thing is the worst thing.

3. The employment of unqualified men. This makes the country the dumping ground where pastors sink or swim. The bulk of immoral preachers is found in the country.

III. MINISTERIAL DEFECTS.

Among the defects of Negro preachers are:

1. Lack of culture.
2. Immorality.
3. Worldliness.

The leader of a people must be a man of broad culture and wide sympathies, in touch with all the varied interests of the people. It is not enough to be able to read the Bible or pass an examination in denominational theology. The modern teacher and preacher must be acquainted with the humanities. If not a scientist he must know the trend of scientific thought and its relation to the Bible. The best poetry of nations should be at his command, on account of the refining influence which it has always exercised on mankind in all ages. The masterpieces of the world's best prose writers, the history of art, the philosophy of history, and the too neglected study of the history of ethnic religions must be in the library of his mind. The demand is for a cultured ministry with higher tastes and aspirations, a ministry which will see and appreciate the beautiful, the good, and the true in God's handiwork.

The environments of country life encourage illicit living. In the log cabin in which families are crowded together like cattle, sexual privacy and decorum are impossible. It needs specific training of the highest sort to fit men for leadership if their environments have been those of the log cabin. The hope of the race is in

those noble men and women who are now pioneers in social righteousness and whose numbers are rapidly increasing among us.

Some of the causes of worldiness among ministers are:

1. The non-consecration of the laity, resulting in their neglect of church responsibilities and the forcing of the ministers to neglect the Word of God for the serving of tables.

2. The desire for church distinctions, especially where churches are highly organized.

IV. EXCESSIVE EMOTIONALISM IN WORSHIP.

Paradoxical as it may seem, in religion the Negro's emotions constitute his strongest as well as his weakest point. The fact that he is largely developed in the emotional side of his nature would, other things being equal, give him a vantage ground in matters of religion. His defect is not that he is emotional, but that he is excessively so. Like other races in their childhood, he is a bundle of feelings. He does not think after God, he does not will after God, but he feels after God. He is not driven to action because he is impelled by a moral imperative, the law of duty, but he is controlled by his nerves which are his thermometer. With the nerves as his guide it is impossible to tell where he stands on many moral questions. Neurotic environments appeal quickly to him, and are fostered by the church in sermons which appeal largely to the imagination, in weird pictures of the unseen, in apocalyptic sermons, and by mystic preachers known as mourners, shouters and visioners. As a subject for experimentation in psychophysics, the most fitting time is in seasons of revival in religion when his emotion is keyed to the highest point. The following stages may be noticed:

1. Violent physical commotion followed by physical exhaustion.
2. Loss of physical control.
3. Loss of moral control. At this

stage there is a feeling of abandon, leading often to unchaste exposure of the person, wild cries as if demented, and all kinds of extravagances.

4. Mental infection as well as emotional panic. At this stage there is pandemonium. Many obtain religion by the process of infection.

5. A lowered physical as well as moral vitality.

To the use of the emotions in religion the writer has no objections, but he seriously objects to excessive emotionalism for the following reasons ;

1. It fails to recognize the moral and ethical judgment.

2. It fails to recognize the volitional side of human nature. "With a man's will-power dormant, undeveloped, unknown, all attempt at really training and moulding the character is foolish because impossible. Man sometimes attempts it, God never does. He calls into activity first of all a man's will. He seeks to know what a man's own free choice is ; then he knows what course to follow in his schooling of the soul." *

3. It fails to recognize the rational side of human nature.

4. It is at variance with our concrete experience of life. In our daily experience we think, feel, and will for action.

5. It is weakly feminine and appeals to the neurotic temperament.

There are some general facts in connection with the philosophy of religion which are often overlooked in the study of the Negro religion. Two stages may be noticed in the history of the religious development of peoples—the primitive and the rational. The primitive stage is poetical and imaginative; in fact, religion is then in its barbaric state. In its rational stage we see the religious man under a developed rule of conduct. He still feels, but his feelings are controlled by reason. There is nothing new in the religion of the Negro. He is by no means

a peculiar man from a religious standpoint. The physical contortions and gyrations noticed in his Christian worship are as old as the history of religion itself, if not older. In his worship we may see things which are found in the heathen rites of the native African, in the Bacchanalia of the Greeks, among the Salii or dancing priests of the Romans and among the Corybantes. The same effect which is produced on the feelings of the Negro has been produced on the feelings of the American Indian, as well as on the ancient bards of Scotland, Ireland, Wales, and Germany. Lord Macaulay, describing the Puritan, says : "In his devotional retirement he prayed with convulsions, and groans, and tears. He was half maddened by glorious or terrible illusions. He heard the lyres of angels or the tempting whispers of fiends. He caught a gleam of the Beatific Vision. or woke screaming from dreams of everlasting fire." In the girlhood days of the late Elizabeth Cady Stanton, her sensitive mind was nearly over-balanced, and she suffered terribly from the too vivid description of future punishment by the emotional Finney. The imagery of the Book of Revelation has a peculiar effect on the feelings of the Negro. Its mysticism acts like a spell over him. The Djazerti, in the region of the Sahara, believe that communication with Allah is only possible in a state of trance, and accordingly they work themselves into a religious frenzy, while the ignorant among them repeat the name of Allah many thousand times till they fall into a state of unconsciousness. We pity rather than censure the Negro, more especially when we remember that, for two hundred years in the house of bondage, his wild, primitive nature was left untrained.

What is needed for the proper religious development of the Negro is the education, not the repression or subjugation of his feelings. We cannot emphasize this fact too much. There is the danger, in the zeal of preserving the holy ark, of defiling it by unholy contact. The Negro

* The Divine Method of Inquiry, *Biblical World* December, 1902.

needs more thought in his religion, but religion is not all thought. To have a proper balance in religion as in everyday life, the faculties of thought, feeling, and volition must be present, distributed in fair proportions. When reason is over-

fed in the exercise of religion, the result is a dry and barren rationalism. When the emotions are overfed, the result is a wild and sickly sentimentalism, a diseased religion.

Editorial.

"And is there care in Heaven? And is there love
In heavenly spirits to these creatures base,
That may compassion of their evils move?

There is — else much more wretched were the case
Of men than beasts: but O! th' exceeding grace
Of highest God that loves His creatures so,
And all His works with mercy doth embrace,
That blessed angels He sends to and fro,
To serve to wicked man, to serve His wicked foe!

How oft do they their silver bawlers leave
To come to succour us that succour want!

How oft do they with golden pinions cleave
The fitting skyes, like flying pursuivants,
Against foule fiendes to ayd us militant!

They for us fight, they watch and duly ward,
And their bright squadrons round about us plant;
And all for love and nothing for reward:

O, why should Heavenly God to men have such regard!"

—EDMUND SPENSER.

The report of the committee on resolutions adopted at the May convention has been printed in leaflet form and in connection with a letter by Mrs. George Moore, the recent President of the W. G. M. S. has been distributed widely over the church. Any one desiring to secure additional copies may obtain them from Mrs. Mary W. Porter, Latrobe, Pa. As these resolutions appeared so recently in the Annual Report, we shall not repeat them now in their entirety, merely calling attention to the fourth, a glance at which will remind us of the fact that October is to be observed by the missionary societies as an occasion of definite effort in behalf of all the interests of the W. G. M. S. Its membership, its contributions, its messengers are to be made the direct objects of solicitous concern. May we not hope that its magazines also shall profit by this tide of ardor? We should rejoice to add thousands of names to our list of

subscribers, and we believe that such a hope is not chimerical. Its accomplishment, however, depends largely upon the efforts of those friends who already are our readers. The number of those to whom the Magazine goes is on the increase, and this we consider matter for gratitude and cheer. But we should like to have even greater reason for thankfulness and encouragement.

One who is endowed with a sense of humor finds food for smiles even amid the serious work of life. In "The Indian's Friend" we observe the following item: "A small Indian girl gave this definition of a dove: 'A dove is an insect with white foliage.'"

Santa Ana congregation in Southern California has guaranteed the support of a woman foreign missionary. We understand that this is the first time that any congregation of our church on the Pacific slope has taken such a step.

A short time ago we gave credit to "Life and Light" for "What did the Mutiny mean to Missionary Enterprise?" We noticed just recently that it was in the "Woman's Missionary Friend" that this good article originally appeared. Let honor go where it is due.

From "The Advance" of June 18, we clip this paragraph:

Mrs. Eddy's latest announcement furn-

ishes what a contemporary calls one of the finest specimens of Christian Science rhetoric. The daring use of metaphor should be specially noted :

"My beloved church will not receive a Message from me this summer. For my annual Message is swallowed up in sundries already given out. These crumbs and mounds will feed the hungry, and the fragments gathered therefrom should waken the sleeper,—'dead in trespasses and sins'—set the captive sense free from self's sordid sequela; and one more round of old Sol give birth to the sowing of Solomon."

The Magazine not long ago mentioned its receipt from Rev. Charles R. Watson of the fine map of the Egypt mission. Again we are indebted for the excellent map arranged to display the geographical position of our church in India. Both these we value highly and acknowledge gratefully. If the truth were told, many who would scarcely be considered denominationally ignorant have very nebulous ideas as to the accurate location of Zakazik or Lyallpur. Yet it is important to true intelligence on the matter of mission work that we have some definite knowledge even as to the location of the fields. One dollar and a quarter sent to Mr. R. L. Latimer, 31 North Front street, Philadelphia, will bring both the maps and a little study will do the rest. Individuals would do well to secure these aids. Certainly missionary societies should do so.

In this connection we may mention that Mr. Watson has issued in attractive form his address given before our last Assembly, "Present Day Opportunities and Present Day Resources for Foreign Missions." The perusal and absorption of such literature can scarcely fail to enlighten and enliven the hearts of God's people. It is expected that Mr. Watson will soon sail from America, intending to make an official tour of our foreign missions. He is already cognizant to some considerable extent of conditions there; yet it is believed that a greater familiarity will not come amiss, but will rather

conduce to an interchange of heightened confidence between the Foreign Secretary and the missionaries, and that the church in the United States, in India, Egypt and the Soudan will reap advantage from this proposed visit. Those present at the May Convention of the W. G. M. S., as well as those who have read its Report, will recall that Miss Kyle from Egypt and Miss Martin from India made a strong plea that two members of the Women's Board be sent to visit the foreign fields. This suggestion may be realized in the future.

Mr. Montagu Beauchamp writes that the qualifications desired for those who wish to work in connection with the China Inland Mission are :

A sound and healthy body.

At least a good English education.

A retentive memory and adaptability for languages.

Soundness in the faith and accurate knowledge of the foundation truths of Scripture.

Experience and zeal in Christian service.

A sympathetic spirit and a willingness to take a humble place.

Ability to have fellowship and to live happily with those of different views and tastes.

Love for communion with God and the study of the Word.

A life surrendered to God and controlled by the Spirit.

A restful trust in God for the supply of all needs.

And, of course, a cordial acceptance of the principles and methods of the mission.—*The Missionary Review*.

Amid the multitude of agencies established ostensibly for the spiritual and physical aid of humanity, one is occasionally puzzled to know to what extent such means prove equal to their avowed undertaking. There are organizations, however, about which we cannot with reason stand in doubt. The great Bible societies are two of those associations which do not fail in reaching the attempted end. The issues of the American Bible society during the eighty-years of its

existence soar to the number of 72,670,-783 copies. Two items with regard to the value of the Bible will arrest the attention. The first is taken from "The Bible Society Record", where Dr. H. C. Du Bose, a missionary in China, is quoted as saying:

"The Bible Society builds no chapels, ordains no ministers, organizes no churches, gathers no converts but, as as the 'handmaid of the Lord,' stands beside the missions, making grants to schools and inquirers, and furnishing books for colportage, requesting only that the receipts from sales be returned—thus becoming an example of unselfish benevolence, giving all and taking nothing.

"The Book never fails us. It is customary at the decease of the father of an official, instead of an obituary in the religious journals, to send around a funeral notice which tells of the virtues of the departed. It is also the custom for friends to return a present, which is usually some article connected with idolatry. When the father of the prefect, or governor of ten counties, died, the official called at our door and left the funeral notice. For one or two days I was puzzled what return to make, till I thought of the Book and had copied the Ninetieth Psalm, 'The Funeral Song written in the Chow Dynasty by Moses, the sage of Judea.' When the prefect called again at the door to return his compliments for the presents received, I was the recipient of his card of thanks and I have no doubt but that he considered the gift of the beautiful ode as most appropriate to the occasion, and on account of its novelty showed it to his friends."

The second incident recounted in "The Bible Society Reporter," is rather picturesque:

"Writing from Toro to the *C. M. S. Intelligencer*, Mrs. A. B. Fisher gives a charming account of selling the Scriptures in the heart of Central Africa; 'Each Monday the teachers come in from the gardens for their supplies. A very busy scene may be witnessed on that morning on our barazza; sometimes it is more like a native bazaar than a European's courtyard, for the people in the gardens do not all possess cowrie shells with which to purchase their books, so the teachers bring in chickens, eggs, grass-mats, and, in many cases, boys and

women come in to dig and cultivate for books. It sounds strange to be asked for 'three chicken Matthews'; this means that in exchange for the three cackling chickens they want three penny Gospels."

A party intending to go to our Egypt mission weighed anchor on the fourth of August. Several teachers were among the number, also Dr. N. Belle Drake.

To us who have an abundance, even a superabundance of reading matter, it is difficult to realize the great need for supplying suitable vernacular literature in our mission fields. Yet from another aspect, our repletion should cause us to sympathize more deeply with those who are not so well supplied with books and periodicals as are we ourselves, or who are not securing the right kind. The missionary press is proving potent as an agency to propagate the Gospel. A leaflet may go where the missionary could not penetrate, and may, by God's blessing, find the little crack through which, by and by, a larger opening may be made for the entrance of Divine light. We wish that some of our workers in India could find time to write something for our columns about this phase of labor in the Punjab. Though the work in the Nile Valley is not exclusively under the care of the United Presbyterians, Dr. Andrew Watson is President of the publication committee of the Nile Missionary Press Association, and Mr. G. M. Paden, father of Miss Marion Paden, of Cairo, is Treasurer of the committee in this country, while Mr. D. T. Reed, a well known member of our church in Pittsburgh, is Secretary. The address of the last named gentleman is 224 Sixth street Pittsburgh, and from him no doubt leaflets may be obtained containing information upon this topic.

We are all, without question, fatigued with reading about Pope Leo's exit from life. So the Magazine will not waste further space upon him. Let us rather call attention to the recent revival of interest

in noble John Huss. Almost five hundred years ago, he was martyred at Constance. "On the fifth of last July," says a writer in *The Christian*, "amidst national rejoicings, the corner stone of the Huss monument was laid in that old historic square, 'Alstaedter-Ring.' Here, where over a score of Bohemian nobles were beheaded in 1621, and where for centuries a monument has stood to commemorate the downfall of Protestantism, on this historic ground will stand the monument to Huss."

Mrs. Margaret L. Barnett, widow of Dr. James Barnett, our pioneer missionary in Egypt, obtained entrance into rest on the 3rd of August. Her death occurred in New Mexico, whither illness had driven her. But now, as we trust, she has reached a more salubrious land where flows the River of Life. Several sons and daughters survive.

Outlined Programs for 1903.

OCTOBER—MISSIONS AMONG THE FREEDMEN.

1. The Best Methods by which to Become Familiar with Work among the Freedmen.
2. The Influence of Proper Education upon the Negro.
3. The United Presbyterian Opportunity.
4. Enumeration of our Missionaries and Stations among the Freedmen.
5. The Importance of Training the Youth among the Colored People.

6. Do our Missions Succeed in Teaching the Negro Proper Self-Dependence?
7. Perils of the Freedmen.
8. The Christianization of the Negro.

NOVEMBER—FORCES OF DARKNESS AND FORCES OF LIGHT.

1. India as a Point of Vantage in winning the Eastern World to Christ.
2. Missions to India as Social Settlements.
3. Material, Intellectual and Political Improvement in India under British Rule.
4. Dangers of Civilization without Christianity.
5. Question for Debate: Should the British Viceroy urge the Hindus to keep their Temples in Repair?
6. What should be the Attitude of Christian Women toward Theosophy and Kindred Cults?
7. Native Hindu Reformers.
8. Where does the Responsibility for the Enlightenment of India's Millions Rest?
9. Contrast between the Timidity of many Indian Politicians and the Courage of Indian Missionaries.
10. What may be involved to a High-caste Hindu in making a Public Christian Confession?
11. The Missionary Enterprise and the Kingdom of God.
12. The Religion of Christ the Supreme Revelation.

DECEMBER—OUR INDIA MISSION.

1. The Reactionary Effect of Foreign Missions on the Home Church.
2. The Necessity of a Carefully Prepared Missionary Staff. Importance of Suitable Training-schools.
3. Work among the Children in India.
4. The Waning of Heathenism: The Waxing of Infidelity.
5. Village Missions.
6. Christian Work done by Natives.
7. Vernacular Literature.
8. The Work of a Woman Missionary in India.
9. Hopeful Indications.
10. The Marked Efficiency of United Presbyterian Missions to India Exemplified.

M. H. W.



MISSIONARY SOCIETY TOPICS FOR 1903

JANUARY. The Dim Centuries in India.

MARCH. India's Invaders.

MAY. The Oft-Conquered People.

JULY. The Invasion of Love.

SEPTEMBER. A Century of Work for Women.

NOVEMBER. Forces of Darkness and Forces of Light.

FEBRUARY. Home Missions; Ministerial Relief; Church Extension; Parsonage Work.

APRIL. The Egyptian Mission.

JUNE. North American Indians.

AUGUST. Review of the Year's Work.

OCTOBER. Missions Among the Freedmen.

DECEMBER. Our India Mission.

Thank-offering.

OUR "OCTOBER RALLY.",

A Message to the Women of the Church.

"If you've any task to do,
Let me whisper, friend, to you,
Do it!"

Through the General Assembly, the highest court of our church, God has assigned to you a task, viz: to help support the forty-eight young lady missionaries in Egypt and India, the fourteen Home and twenty-four Freedmen's missionaries and their work. This work with other lines entrusted to our Women's General Missionary Society calls for every woman in our United Presbyterian church to do her full part, and to *do it without delay*.

What are you going to do? *Shirk* or *Work*? Jesus asks—*which*?

"If you've anything to give
That another's soul may live,
Give it!"

Every reader has some income, large or small; therefore you have something from which to give. "One tenth" of all you have is the Lord's. You have no right to use it on yourself or your family. Real giving to the Lord begins after the tithe offering has been paid.

The convention last May adopted the following resolutions: That the coming month of October be observed as a Rally month in all our missionary societies; that we put forth efforts *at once* to have the entire women membership of our congregations adopt the plan of giving at least seven cents per week in contributions to our women's work through the treasurers of the missionary societies; and to give on an average of at least one penny a day Thank-offering through the Thank-offering boxes.

What are you, reader, going to give that "another's soul may live?" Jesus asks, what? Remember, while you wait to answer, *souls are dying*.

"If you know what torch to light
Guiding others through the night
Light it!"

If you are really a Christian you well know how to light the "Gospel torch" which God has placed in your hand. He bids you, "let your light shine" that souls lost in the darkness of sin may be guided heavenward. Will you, reader, hold your light high that others may see it and be saved from eternal death through your efforts? Or will you hide it beneath a life of indifference and carelessness and thus cause precious souls to be lost? Jesus asks you, *which*?

"If you've any debt to pay
Rest not neither night nor day—
Pay it!"

A debt? Yes! You, reader, are a debtor to God for your life, your health, your strength, your all. You are a debtor to Him for the knowledge of a Saviour provided for you. You are a debtor to Him for all the privileges of the gospel. How does He ask you to pay this indebtedness? Hear the answer: "*Go preach the gospel to every creature.*" Share the knowledge you have with others, and never cease giving while life lasts.

"*Pray ye the Lord of the harvest that he send forth laborers into his harvest.*" Laborers are few. Workers are needed to hasten and carry the blessed news of a Saviour to dying men and women. Reader, will you go or send? "*Give as the Lord thy God hath prospered thee.*" Are you doing it? Money is greatly needed to carry on the mission work. Will you give your full share? Will you not re-

solve at once that you will give all you can *regularly* and *systematically* to missions?

"Go work today in my vineyard," Reader, God wants your personal work today and every day—in your home, in your community, in your congregation, in your missionary society; *will you give it?*

Let October, 1903, record every woman whose name is upon our church roll as active in giving, in praying, in serving in order that the time may be hastened when every knee shall bow and every tongue confess Christ to be the King of kings and the Lord of lords.

(MRS.) MARY CLOKEY PORTER,
Thank-Offering Secretary.

Twenty Personal Questions for a Quiet Hour Before the "October Rally."

(Adapted from a Lutheran Leaflet.)

Let us search and try our ways.—Lamentations 3: 40.

Ques. 1—Our Women's Missionary Society has held twelve regular meetings during the past year; at how many have I been present?

2—Why was I not at all?

3—The interest of the monthly meetings depends upon the efforts of the individual member; what have I done to add to the interest?

4—Have I made persistent effort to induce even one person to join the society?

5—How much knowledge have I gained during the year concerning our women's work in Egypt or India or in the home land?

6—How many copies of the Women's Missionary Magazine have I read carefully and prayerfully?

7—How many persons have I influenced

to subscribe for it? Any?

8—Have I tried to retain what I have read, and have I talked of mission work in my own family or among my friends?

9—Have I given to missions "as the Lord hath prospered" me?

10—Have I contributed to the Lord's work as much as possible or as little as possible?

12—Have I paid my monthly pledges to our Women's Society?

13—In what have I denied myself that I might have more to give to Him who gave Himself to save me?

14—How have I given my thank-offering? Day by day as the blessings come, or at the close of the year when much of God's goodness has been forgotten?

15—In how many of the three hundred and sixty-five days just closed have I prayed for our missionaries and their work?

16—Have I ever once remembered to pray for God to give grace and strength and wisdom to the fifteen members of our Board of Directors in their arduous and continuous labor?

17—Have I ever prayed for the officers of our Women's General Missionary Society that God would direct them in planning their program for our next May convention?

18—Do I ever pray for the faithful members of our Magazine Committee?

19—What am I willing to do this coming year in the way of working, giving and praying for missions?

20—What am I planning to do to help carry out the resolutions adopted at our last convention? Am I willing to do my whole duty toward making the October Rally in my own congregation a success?

M. C. P.



Foreign News Budget.

Egypt.

Usually after nine or ten months of hard work in school and elsewhere, we seek rest and recuperation at the seaside; but Messrs. Moore and Grier are undertaking the unusual and have just started for a holiday on the Sobat in the Soudan. It is an experiment and we trust that they may get through it safely and may feel none the worse for their hard journey in the heat. We feel sure that their visit will help to brighten the days for those faithful ones who have bravely gone there to hold up the banner of the Lord Jesus. I asked Mr. Grier to write a few lines for the MAGAZINE and the following is what he left on his departure South.

E. N. G

The Route to the Sobat.

The journey to our Soudan mission on the Sobat is as yet long and troublesome. The boats are slow and crowded with passengers, not very desirable as either mess mates or room mates, and the railroads, a good deal like the boats in speed, are so dusty that the part of the journey on them is the most disagreeable.

The route is this: from Alexandria to Assuan, where is situated the first cataract of the Nile, we go on train; from there to Wadi Halfa, just over the tropic in the torrid zone, we go by boat. From Wadi Halfa to Khartoum there is a government railroad, constructed for the transportation of soldiers. This road runs for the first half of its course over the desert. The journey from Wadi Halfa to Khartoum, a distance of nearly 600 miles, is accomplished in 27 hours. From that place the missionary takes boat and for ten days steams up the White Nile to the Sobat. Boats go between these two places every fifteen days. From New York to the Sobat, Alexandria is the short half, and by far the most pleasant.

The following, from one of our "up country" friends, who is on a vacation to Cairo, is unsigned and therefore without means of identification:

Cairo is an ideal place to spend a vacation. Especially is this so if a person comes from one of the village stations where he has seen nothing but mud houses and narrow streets for nearly a year. It is a modern city with all the buzz and hubdub of New York every day in the week and in as many languages as there are nationalities in Europe and Asia.

The first thing a purchaser does upon entering a shop or public place is to fix the language to be spoken whether French, Italian, Greek, English or Arabic. Among the new missionaries this is sometimes a little difficult, but after a short time they are able to fall back on Arabic and the language of signs enough to accomplish their purpose.

We up country people who are driven north by the heat always find a warm welcome among Cairo friends who never seem at a loss to find entertainment for all

even amid the worry and care of hard work.

Miss A. Y. Thompson writes:

There is always something going on in Cairo to help us from settling down too quietly. Lately we have had school exercises, visits from some of our missionaries from upper Egypt; who were on their way to Ramleh. Tonight there was a very pleasant Christian Endeavor social for our Saturday evening meeting of young Egyptians. There were thirty-one of these, if we count two Syrians in government employ as belonging to this country. Three or four were Mohammedans who are much enlightened, and who enjoy attending the meeting. Some of these young men are in the war department, and have served for longer or shorter times in the Soudan. One is employed in the Observatory, one in the public works, some in the telegraph and post office, while the largest number are in the railway department of government service. So all are educated young men, and as English is the language used, Mr. Robertson is president of the society.

Miss Anna Belle Ferrier writes from Cairo, June 26th:

While writing I am dividing my time between this letter and the public examination of a class in Arabic Bible. The wee little tots are reciting in a high chanting voice the fifty-first psalm. The children trained in our mission schools might surprise some of our college students at home by their knowledge of the Bible. God's promise that his word shall not return unto him void is guarantee enough for me that mission schools pay. Since Orientals enjoy a display of any kind, the concluding examinations of the term are oral and public. This morning some of us visited the finals in Harret-es-Sakkaeen, under the efficient supervision of Miss Martin. This school is better known as Miss Smith's, but when she went home on furlough, Miss Martin, though only a year old in Egypt, took charge of it.

Though Arabic-speaking guests thought the children covered themselves with glory, I was personally more interested in the bright, dark faces, odd gestures, and quaint gowns, to say nothing of the white gloves and brilliant hosiery.

From here we went to see that the Kullala closed in proper style. This is in the poorer part of the city, but the girls have responded nobly to the teachers' efforts and did very well.

Most of you know what a busy life a minister's wife leads at home. The same is true here, and both Mrs. Watson and Mrs. Giffen, in addition to their many other duties, go four times a week to different schools, where they spend several hours supervising and teaching classes. If you could live a week in the home of either of these ladies, or with Mrs. Harvey, you would be amazed at what they accomplish.

Miss Paden is little, but she makes the most useful

distribution of herself imaginable. Besides being our musical genius on all occasions, she divides her time between two of the schools, one of them being Miss Thompson's flourishing Fagalla school. We attended a delightful entertainment there two weeks ago.

The boys' and girls boarding school closed yesterday. The girls have not all gone, but already the rooms look dismantled and forsaken. Wednesday p. m. we had quite an exciting time. Our cook is a tiny little woman, headstrong and wilful. In spite of protests she attempted to lift an immense kettle of hot plum jam from the stove to the table. The stove (one of these odd charcoal ones) is on a raised platform and as she stepped down her foot slipped and the steaming jam poured down her dress and around her feet. The latter were badly burned and her screams soon brought all the mission ladies with their boxes of soda.

In spite of the cook's sufferings there was a comic side. In the midst of a sea of jam lay the poor victim accusing the one who had warned her of giving her the evil eye, the frightened girls making a picturesque back-ground.

Nearly all the up-country people have passed through on their way to Ramleh, and within a week Cairo will be deserted except for Doctors Ewing, Watson, and Harvey, who will remain with their wives in spite of the heat. Mr. Kruidenier has already gone with his family and Dr. Giffen follows next week. Messrs. Moore and Grier left for the Soudan last Wednesday and are hoping to have wonderful adventures. A warm welcome awaits them on the Sobat.

The Misses Thompson, Martin and Paden and Mr. Robertson leave next week for the sea-side. Miss Dysart, sister Helen, and I are hoping to start to Syria the fourth. Our quartette will be completed by Miss Bedr, our faithful efficient stand-by in the girls' school. She has been invaluable to sister since Miss Kyle left and has endeared herself to all of us. Since Syria is her home-land we are fortunate to have her company. Our party will join Prof. McClenahan's family for part of the trip.

Though the snow may be flying when this reaches you in print, (not exactly—Eds. Magazine) it will give you a warm feeling for us to read of our summer plans, preparatory to the winter's work.

Miss Leanora J. McDowell writes from Alexandria:

The hot summer days are here and every one is commencing to think more or less about vacation. Many of the Europeans and some of the Egyptians have gone out of the country already, and many more are planning to go later on.

During the last month many of the children in Moharrem Bey have been out of school with sore eyes and several have been absent from the Central school on account of sickness. Four have left and will not be back until after vacation. The children always get restless when it draws near to the closing and keep dropping out one by one before the last day comes. It is exceedingly difficult in a city like Alexandria to keep the schools in good regular working order. Children of many different religious sects come to school and all have their special feasts, so there are few weeks during the year but are broken into by some feast or other and if there is no feast there will be sickness to keep some of them out.

Last Sabbath we sat around the Lord's table and commemorated His dying love. Dr. Murch preached for us and gave a very hopeful sermon. A number of the missionaries who have come down to Ramleh for

the summer, were in and joined us. It was pleasant that we could have them with us at such a precious time.

Yesterday we had our last missionary society meeting for the year. One of our members had gone to Syria; others are visiting friends in the upper country, and one has gone to Mex on the seashore just out of Alexandria. So we did not have a very full meeting,

INDIA.

Miss McCullough, of Gujranwala, writes as follows:

In our heathen girls' school here a Sewing Society has been organized under the supervision of a niece of Miss Mookerjee's—Miss Banourjie who is a teacher in the school. The girls elect their own officers and manage the meetings. Each member pays a monthly fee of two pice, which is equal to one cent in American money. Those fees are used to buy cloth and sewing materials. They make garments for sale and have also made some and given to the poor. They commit Psalms and sing while they sew and also learn Bible verses to write, and one of their number is chosen to prepare a paper on some subject to be read at each meeting. They meet every Saturday afternoon.

Last week one girl had a paper on "The Benefit We Receive from this Society." One benefit enumerated was, "We are learning to stand upon our own feet as the English do." Another benefit was, "We are learning to sing the Psalms, the Word of God, instead of our own vile and evil songs. They asked Miss Banourjie if their Society was to be opened without prayer. She replied, "I am not a member, you must decide that for yourselves." They tried two or three times without prayer, then decided they could not get along without an opening prayer. So they sing a Psalm and have prayer at the beginning of their meetings. At the last meeting a Hindoo girl made a good prayer and closed it by saying, "We ask in the name of Jesus Christ and for His sake hear and answer." She prayed clearly and distinctly, so that all in the room could hear, and there were a number of Hindoo women present not connected with the school.

There is a good deal of interest in the society by the women of the city. Some of them asked to be allowed to contribute something towards it. The members have decided to pay the scholarship of a poor girl who passed the government examination from the school but failed to get one. According to the government law only 20 per cent of the girls examined can get scholarships. If more than 20 per cent pass those having the lowest grades are left out. In Miss Moore's school there were three more girls than the 20 per cent passed; and it was kind of their comparisons to remember them and in that way do what they could to help them.

Great things are being done over here, and it is a privilege for you to have a share in it.

The other day I called to see a young woman who when a girl, had learned to read with the Bible woman, almost the only one in the city who was willing to be taught to read. She had been brought to her father's a short time before my call very low with consumption. I found her a mere skeleton and felt sure she could live only a short time. I spoke to her of the Saviour Jesus, who died to save sinners. She quietly listened and then feebly touching my cuff said "Where did you get these?" I had on an old pair of most worn out, but because they had a bit of lace

trimming they took her fancy, I replied that I had bought them years ago in Bombay, and then again I tried to direct her thoughts to higher things. But as soon as I ceased speaking she again touched the cuff and said, "Send for a pair for me."

I told her she had only a short time left now to prepare to meet God, and urged her to think of other things than the adornment of her body; but she took no interest in what I said to her and I came away with a heavy heart. A day or two after my visit she died.

Miss Susie A. Young writes from Sialkot June 22nd:

Since Miss Martin went home on furlough I have been practically alone in Zafarwal. So I am greatly enjoying a few weeks here in Sialkot assisting Miss Dickson in the Summer Bible School for Indian helpers and their wives. We are studying the Book of Judges and finding the Old Testament stories interesting and helpful. One encouraging feature in the Bible classes is the marked difference between those who have had regular, systematic teaching and those who have not been thus favored. Some in my class have been students in the Girls' Boarding School and two members have had further instruction during the time their husbands were in the Theological Seminary. They know the value of the Bible and their ability to receive and apply the truth should be an encouragement to those who instruct our women and girls.

I have been greatly helped in my work at Zafarwal by a new Bible woman, who has taken hold of the work with an interest and zeal most commendable. Now during my absence I have the assurance that the work is still going on. Her residence in Zafarwal is only temporary and I shall miss her when she must leave. This is the first time in my experience as a missionary that I have had the help of an Indian Bible woman. This gives some idea of the scarcity of such helpers. Surely there is a great need of prayer that Indian women may take up this much needed work for their less-favored country women.

The village work about Zafarwal is especially encouraging at present. There seems to be a spirit of inquiry and unrest among the Megs especially. It will be remembered that the earliest converts of this district were from this caste of Hindus.

Miss Josephine L. White, of Rawal Pindi, writes June 23rd;

The first thing discussed here in Pindi these days is usually the heat and next comes the plague. The thermometer says it is almost 92° and in my coolest room. This is too hot for comfort. As to the latter we have all been hoping that this great heat would kill it out, but a new case comes to light every few days and there is no telling how many are concealed. One occurred in one of the city markets only a few days ago and the government officials thought to do some disinfecting, etc., but a crowd at once collected and assumed a very belligerent attitude. The basar sergeant was struck with a brick, but not seriously hurt, and beyond this no damage was done.

My work is in no wise interfered with by the excitement, but goes on just the same. Today I visited in eight houses. In five of these there are women who regularly read the New Testament, and one of these, I feel assured, is at heart a Christian. She has been here and eaten on different occasions, and one evening she and her husband had dinner with us. She is so much more sensible than the ordinary woman. She has read most of the New Testament.

Miss Ella M. Gordon writes from Jhelum:

I just wish you could see our roses now in the month of April—such an abundance of beautiful, large roses of various colors and tints.

During the last week in March our Mission Synod meeting met here in Jhelum. There were three tents pitched in the church yard for the accommodation of our native pastors and elders. The missionary gentlemen were entertained by Mr. Scott and Dr. Stewart and the ladies at our house. Eleven of the gentlemen found sleeping room in the empty house where Miss Fulton and I used to live. When you send us the 180 missionaries we have asked for, this house will not need to be empty.

At the close of Synod meeting there was a called mission meeting to consider some business pertaining to the Mission work. This meeting met one afternoon in our parlor. These meetings, which bring so many of us together now and again, make pleasant little breaks in the monotony of our daily routine work.

Young People's Department.

Exchange.

Elizabeth, Our Indian Girl.

Some time in the early part of last year one of our Young People's business meetings an appropriation of \$25 was made for the education of a native girl of India. To many this was the realization of long cherished desires. And while all

were deeply interested in the movement, it was made possible through the generosity of our missionary man, Mr. E. K. Marquis, who offered to forward the entire amount at once, making a contribution of \$5, and receiving the remainder from the society in quarterly installments. These have been cheerfully and fully met by the organization, by a special offering

once each quarter.

This is the genesis of a story, more interesting details of which are to follow. When our brother forwarded the money to the Girls' Boarding School at Sialkot, there accompanied it a request for some particular girl to be assigned us, and that we might know something of her history. Sometime afterward a letter was received from Josephine Martin, of the Boarding School, a part of which we will introduce here as it gives such a charming description of our little girl.

"The girl I assigned to you has a very interesting history. She is a very pretty girl and her name is Elizabeth. Her home is near Zafarwal and her father has long been a Christian. In fact Elizabeth was born in a Christian home where Christianity was understood and taught. She is about thirteen or fourteen years old. Elizabeth is a good girl and quite bright as well. About three years ago she took sick; seemed to have spinal trouble. She walked with help on her heels; could not straighten her feet at all. This lasted all winter. In the summer she suddenly became worse and we took her to the hospital. Dr. Platter, at that time was herself not able for her work, and was ordered off to the hills. I was with Elizabeth the night Dr. Platter left for the hills, and she said to me, 'I would not be surprised if Elizabeth would not live until morning.' Our girls and Miss Lawrence and I had been instant in prayer for her. The civil surgeon had been called in for consultation before that, and the case was left in his hands. Before I left that morning Elizabeth seemed better, and two or three days after, Miss Lawrence, who was with her, noticed her move her feet, and she said in astonishment, 'Why, Elizabeth, can you move your feet? Do it again!'" Whatever the disease had been seemed suddenly to leave her, and today she can run and jump the rope, and play on the parallel bars as well as any of the girls. The doctors thought her recovery most remarkable; and Dr. Platter said that it surely was in answer to prayer."

This letter was read before our society and produced a most profound impression upon the part of those present. We feel that God spared Elizabeth that we might be his agents in educating her for a life of usefulness. A request for her picture will be granted soon and this we expect to frame, and hang in our room, so that it will be a constant reminder to our young people of the good work in which they are engaged.

I think we all feel nearer to the work of

the foreign field than ever before. One of our number, Miss Emma Minger, has gone out from us to hold up the banner of Christ there, and our girl also draws our thoughts and sympathies in that direction. We confidently expect to enlarge our direct efforts in the foreign field, at the same time maintaining our regular contribution to the work.

CHARLES M. LAWRENCE,
Pastor First Church, Indianapolis, Ind.

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*United Presbyterian Church, Greeley,
Colorado.*

Last year only ten Magazines were taken in our congregation. The new Literature secretary was anxious to increase the subscription. In the winter she read of a contest that had good results and spoke of it to the other subscribers and all were willing to try it.

The ten subscribers were divided into two sides, each side having a captain, the defeated side to give a reception to the winning side and all new subscribers. All went to work, some of the new subscribers doing more than the old ones. In six weeks we met to hear the result of our efforts. One captain reported twenty-nine new subscribers, the other one twenty-two.

MEMBER.

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India's Distress.

There is sorrow now in India's land,
And the people whose lands in the days of old
Alexander desired for their wealth untold,
Hold out to the world a begging hand.

For the Angel of Death has sharpened his blade,
And sin and sadness and suffering are there;
Pestilence, nakedness and grim despair—
Nor yet has the angel's hand been stayed.

Oh, Himalayas, Sublimely fair!
Your summits crowned with eternal snow,
Sentinels over the vales below,
Bear to Heaven India's prayer.

India, where now are your gods of stone?
Brahmin, Hindoo, Sikh and Jain;
Your prayers and tears to your gods are vain;
They hear not; they heed not your piteous moan.

Dread is pestilence in a Christian fold;
But woeful it is where the heathen night
Has not been dispelled by the Gospel light,
And with death of the body is death of the soul.

Great Jehovah, is this Thy way
Of opening to us the heathen's door?
Art Thou by means of this pestilence sore
Shattering their faith in their gods of clay?

Art Thou thus breaking their haughty caste-pride,
That they by its loss may the readier be
To come to the Healer of Gallilee,
Who for them as for us on Calvary died?

Come from the four winds of Heaven, Oh, breath!
Come from the jungles where they've hidden their
dead!

Come from the markets where they clamor for bread!
Come from the fields which they sow in vain!

Come from the highways where they toil in pain!

Come from the homes where the children weep!

Come from the graves where the thousands sleep!

Come from the death-beds where their souls go out

To the Great Unknown all shadowed in doubt—

Come, oh breath of the winds, and blow

In a solemn dirge, a chant of woe,

Over all lands and over all seas,

Whose people live 'neath the Gospel of Peace;

And let all Christendom rise and say:

Oh, stricken India, we come today

With bread for your bodies; eat and live;

Bread for your souls we would also give.

Eat of this soul bread that to you we bring,

And live forever for Christ our King!

—LIZZIE C. FARMER.

The Future of the Colored Race in America.

BY BOOKER T. WASHINGTON, LL. D.

It would not be fair to any race to consider its future—nor could any one consider its future intelligently—without some looking backward over its history in the past. If one were asked to predict whether or not a lofty building would stand the test of time and storm and wind, he would wish to know what that building stood, how broad and deep was its foundation.

No one not a member of my race can fully appreciate all the conditions that have surrounded us from the beginning of our freedom even until now. Thirty-five years have passed since freedom came to us, it is true; but, as Dr. Alderman said recently in New Orleans, speaking at a great mass-meeting held by the Southern Educational Society to stimulate interest in negro education in Louisiana, "Thirty-five years are but a moment in the development of a race."

But a few years ago we were, so to speak, a new race thrust forth suddenly, projected into the midst of an older people. We were without that material foundation and that experience which the race by which we were surrounded had won in centuries in gaining. We saw on every side evidences of a highly polished civilization and, in many cases, luxuries. It is not strange that we did not stop to inquire how these had been secured. It is not strange that many of our people looked to the temptation of securing the signs of civilization instead of the quality, which can be obtained and kept only by beginning deep down in the soil

and coming up slowly, naturally, logically, through all the stages of growth. Any other race similarly situated would have yielded to the same temptations. Not only were we so untrained materially that we were easily blinded by the glitter of what was not real, but morally and spiritually, in too many cases, we lacked the steadying influence which a different past might have given us.

The young white man in almost every case in America has behind him generations of family and home life, and this has almost always been a wholesome life. The responsibility of sustaining and perpetuating this reputation devolves upon him to some degree; and, even if he is unaware that he is paying any attention to this, he is pretty sure to feel this responsibility and be influenced by it. I imagine it would be safe to say that the majority of all the criminals who feel any remorse suffer most keenly at the thought of the shame and trouble which they have brought upon their parents and other kin.

This steadying influence the young black man lacked almost entirely. There can be no pride of family without a family, and in most cases our families have not been kept together for more than a generation. It is with most of us as with myself. I do not know who my father was. Uncles and aunts I did have, or was told that I had; but they are scattered so that I do not know where they are now.

A white woman in the South once felt called on to remonstrate with her cook, a good old colored aunty, because the colored people who attended the church to which the cook belonged made so much noise at their devotions. "We are inclined to be an impressionable people religiously, anyway. When we are made happy by our religion we like to shout and sing."

This negro church was so near the house where the colored women worked that her mistress declared that the shouting and singing disturbed her.

"Why are you not more quiet about your devotions?" the white woman asked.

"Why are you not more sedate, more dignified? Don't you know that you read in the Bible that, when the temple at Jerusalem was being built, the people worked in silence? They didn't shout and sing the way you folks do."

"Laws' sake, Mis' Tennant! the old servant exclaimed. "What you all talkin' 'bout? We colored folks ain't got to buildin' our temple yit. We's only jest a-blastin' out the foundations."

The old colored woman spoke wisely. As a race we are even yet little more than

laying the foundations on which our racial structure is to rise. How high it is to go, and how long and firmly it is to stand, will depend very much on how we build now.

It seems to me that almost the whole question of the future of the negro hinges upon the point as to the extent to which the race when given a chance will help itself. I believe that the future of the individual negro depends very largely upon whether or not he can and will make himself so valuable a factor in the life of a community where he resides that the rest of the people living there will feel that they cannot get along without him; or at least will not wish to do so.

I believe that the future of the race now in America is to be wrought out here. I do not believe that deportation to Africa or to any other country would be physically possible, even if there were any vacant space anywhere to which the ten millions of negroes now in America could be deported. Even the physical moving of this number across an ocean, with the best conveniences at command, would take fifty years.

I do not believe that segregation is any more possible. There is no sufficiently large vacant space on this continent in which so great a number of people would be segregated. Even if the negro race were separated in this way in some one spot, it would be necessary to build a wall around it to keep the black people in, and then another wall, still higher, around the first, to keep the white people out.

We as a race enjoy the proud distinction of being the only race brought to this country. The white people came here in 1492 against the earnest protest of the leading citizens of the country then. The English and Irish and German and Chinese immigrants to America have to pay their passage here, and even then do not always find it easy to land. We were of so much account that ships were sent after us, and we were brought here free of charge. Having had all this trouble taken about us, we should surely be ungracious not to remain. We have the reputation of being a polite race. As such having been brought here, we feel that we ought to stay,

It is an old saw that says that as the twig is bent the tree's inclined. The future of any people depends largely on how the individuals of that people are educated. In the education of any people it seems to me that the wise and logical thing to do is to make inquiry as to what the occupation of that people is likely to

be in the present and in the immediate future. An analysis of the present occupations of the negro race shows that a very large per cent. of the individuals are engaged in agriculture, in common labor, in trades, or in some form of domestic service.

While I would not by any means limit the occupations of the race to the industries which I have named, or seem to be unmindful of the constantly increasing number of negroes who are succeeding nobly in business and in the professions, yet, since we must face the hard fact that the occupations which I have named must employ a very large proportion of the race for a number of years to come, we should face these conditions bravely, and try to prepare the race to do the very best service. If we lay the foundations securely in these fundamental lines of work, others, and higher ones, will come as a result.

If the students who graduate from our schools are to live in agricultural communities, let us teach them all that they can learn about agriculture. If they are to become mechanics, let us help them to become the very best possible mechanics. If they are to engage in some form of house service, let us teach them to perform that service so well that no one else can improve upon it. The negro woman who can put so much brains, skill and dignity into laundering that she becomes unexcelled in that work will not find herself debarred from employment or lacking customers on account of her race.

There are some, I fear, who feel that the problems confronting our race can be solved by a series of orations or talks. What we want is more workers and fewer talkers. One thousand bushels of the best potatoes produced by the hands of an educated negro are worth more in solving our problems than dozens of abstract orations or newspaper articles.

I know a negro living in a Western State to whom I take off my hat every time I see him. He is called the potato-king of his State. Starting with nothing he has acquired property and developed it until last year he marketed from his own land 76,000 bushels of potatoes. The influence of the life of one such man on the future of the race is tremendous.

At the Tuskegee Institute we teach the students, so far as possible, that it is a privilege for them to work. I pity the man or the woman who has never learned to thank God at the beginning of each new day for the opportunity of performing some service.

I should be false to my duty and foolish, however, if in writing of the future of my race I gave the impression that I did not understand and realize that its development is not going to be easy. No one can shut his eyes to the conditions which confront my race in this country. These conditions are serious for the black man, and they are serious for the white man.

There is one law, however, which is universal and unchangeable, and that is that no man or race can injure another man or another race without the degradation of the one who does the injury. On the other hand, no man or race can in the slightest degree lift up the meanest member of another race without causing that individual or that race to be itself broad-

ened and made more happy. Notwithstanding the serious work that is to be done before our problems are to be solved, I see nothing for discouragement, but every reason for hope and for added energy and devotion.

When I am asked as to the prospects of my race, I put this question: Can there be found anywhere in America any considerable number of men of my race who have received thorough education of head, of heart, and of hand who have in any manner disgraced themselves or become criminals? So long as this three-fold education continues to make men of our race, instead of brutes, I shall have the strongest hope for the future.—*Christian Endeavor World*.

FROM

Month to Month.

Treasurer's Report.

Received during the month of July, 1903.

Foreign Missions—Westmoreland, 43; Philadelphia, 20; Omaha, 13; 1st Ohio, 19 and Juniors for support of Lois, 4.50; Allegheny, 45 and for medical work, 57; Chartiers, 13; Boston, 2d Providence, 8; Wisconsin, 10; Garnett, 7, for Egypt, 11; Arkansas Valley, 4; Boston, 1st Cambridge, 10; Oregon, 12; Illinois Southern, 15; Wheeling, 36.

Foreign Salaries—Dr. Drake, Omaha Pres., 83.20; Miss Thompson, 1st Ohio, 62.50; Miss Moore, Norris Square S. S. Philadelphia, 125; Miss Corbett, Coneaugh, 100; Miss Rena Hogg, 2d Allegheny W. M. S., 50; Miss Paden by her parents, 50; Miss McCahon, Chartiers, 135; Miss F. C. Martin, Conemaugh O. Y. C. U., 27; Miss Smith, Garnett, 14; Miss Mary Lawrence, Arkansas Valley, 41; Miss Fulton, Illinois Southern, 45.

Girls' Boarding School, Luxor, Egypt—Westmoreland Juniors, 13; Omaha, 1.42; Conemaugh, Fairville Juniors, 15; Delaware, South Kortright Juniors, 12; Le Claire, Stanwood, 18.

Miscellaneous—"From a friend" assistance for theological Students, Egypt, 1; Miss May Winter, for school Gujranwala, India, 15.25; Springfield, O. Y. P. U., Bible woman India, 30; 1st Allegheny W. F. S. for Zagazik, Egypt, 50; 2d Allegheny, W. M. S. Bible reader, India, 90; Butler, Miss Kyle's work, Egypt, 10; Fair Haven, Ohio C. U. for Bible reader, India, 14.

Home Missions—Omaha, 8; 1st Ohio, 22; Allegheny, 40; Chartiers, 10; Wisconsin, 5; Garnett, 7; Arkansas Valley, 2; 1st Cambridge, Mass., 5; Frankfort, 10; Illinois Southern, 10; Le Claire, 10; Wheeling, 36.

Indian Missions—Illinois Southern, 6; Argyle, Young Helpers, 12.

Freedmen's Mission—Westmoreland, 16; Omaha,

2; 1st Ohio, 10; Allegheny, 5; Chartiers, 10; Wisconsin, 2; Arkansas Valley, 3; 1st Cambridge, Mass., 5; Steubenville, 15; Los Angeles, 19.

Parsonage and Church Extension—Philadelphia, 20; Omaha, 3.55; Wisconsin, 2; Arkansas Valley, 3; 1st Cambridge, Mass., 5; St. Joseph, Mo., 2d payment note 2, 84.75; Oregon, 6; Chariton 1st payment, 133.20; Aurora, Ill., balance on loan, 800.20; Canon City, Colo., 52.75; East McKeesport, Pa., 63.83; Ewing, Neb., 40.88; Wheeling, 10; Findlay, O., 30; 3d Des Moines, 3d payment on note, 1.50; Altoona, Pa., 146.

Ministerial Relief—Allegheny, 6; Wisconsin, 5; 1st Cambridge, Mass., 5; Los Angeles, 15.

Orphans' Home, Allegheny—Illinois Southern, 5.

Memorial Hospital, Allegheny—South Kortright Juniors, 1.

Girls' Boarding School, Sialkot, India—1st Spokane, 13; Steubenville, 30.

Tanta Hospital Egypt—Wisconsin, 15.

Payment on loan to Benha, Egypt, 50.

One third net proceeds from sale of California ranch, 2,312.14. Mrs. E. A. Brownlee, Nebraska, for hospital, 50. Total \$5533.17.

Thank-offering received on and after June 1, 1903, is carried over to May 1904.

E. J. SLOAN, Treas.

Board of Directors.

The regular monthly meeting of the Board convened June 7th in the usual place and was opened with devotional exercises conducted by the President. Prayer by Mrs. J. B. Hill.

The business manager of the Juniors' Magazine reported 264 subscriptions re-

ceived during June.

The Literature secretary reported total sales for June amounted to \$23.03.

Mrs. Stevenson was appointed to accompany the secretary of the Home for Missionaries' Children to New Wilmington, Pa., to go over the Home and see to having the necessary repairs made.

Freedmen's secretary reported \$30 received from Cochranon Christian Endeavor Society, to be used in the Freedmen's work. First Allegheny reported a barrel of clothing sent to Prairie, Ala., and a box of new material to Bristol, Tenn. Report from Chase City sewing department for the month of May.

A letter from Cleveland asked for new material, shoes and children's clothes. Societies answering this request will please notify the secretary of Freedmen's department. A letter from Rev. Smith stated that work on the dormitory was not very far advanced yet owing to the contractor having so much work on hands. Mr. Cotton's report for June was read.

Foreign secretaries reported a letter from Dr. Martin stating that the land fronting the Memorial Hospital had been secured and the money to pay for it received. Letters read from Misses Kyle, Stone, McCahon and Rev. Watson. Arrangements have been made for Dr. Drake to sail on the 4th of August. A motion carried that the Foreign secretary be instructed to put a standing notice in all the church papers that young ladies desiring appointment as foreign missionaries make application through the Foreign secretary of the Women's Board.

Outgoing missionaries have been much burdened with the care of goods consigned to parties in foreign stations, oftentimes sent in their care without their knowledge, and they have therefore been unable to identify the same. To avoid this trouble action was taken that hereafter missionaries cannot be responsible for any boxes but their own and that persons wishing to send boxes to friends in foreign lands must prepay freight clear out. Attention is again called to the great need for medical missionaries.

Owing to the lateness of the hour the Home secretary did not report at this meeting.

CANNIE W. YOURD, Sec.

Home for the Aged.

As this is the season for putting up fruit we would like to say to our kind friends who have so bountifully supplied us in the past that "our cupboard is bare." If you still feel inclined to help

along with the good work, you may do so by sending to the matron, Mrs. Mary Ecoff corner Penn and Trenton Ave, Wilkesburg, Pa., and she will have jars shipped to you. Thanking you all for your very generous response in the past and hoping for the continuance in the future,

I remain yours sincerely,

MRS. C. B. ELBEN,

Donation Sec'y U. P. Home for Aged.

Missionary Boxes.

Friends of foreign missionaries desiring to send boxes in care of outgoing missionaries this fall, are requested to arrange to pay the cost of freight all the way through to place of destination, thereby relieving the Women's Board of the considerable expense and responsibility connected with such consignments.

MRS. W. J. REID, Foreign Sec.

Medical Missionaries Wanted.

Having been unsuccessful in securing women physicians to reinforce our overburdened medical workers in India, the Women's Board makes appeal to the friends of work in our foreign fields, to aid in the search for two thoroughly educated medical women of allopathic schools. If such cannot be found in our own church membership, appointment may be given to consecrated Christian women of sister denominations, who would be willing to subscribe to the principles of United Presbyterianism.

Young women desiring to engage in foreign work, whether medical or zenana, will please address communications to Mrs. E. M. Hill, assistant foreign secretary, 5502 Margaretta street, Pittsburg, Pa.

Mrs. Phoebe Jane Harkrader.

The Women's Missionary Society of Monroe, O., would express this token of respect to the memory of Mrs. Phoebe Jane Harkrader, who departed this life March 18, 1903.

We would bear testimony that she was faithful in her attendance upon divine services; that she was a respectful hearer of the Word of God, and that in all her life she bore in silent patience all the burdens as they came upon her. Great responsibilities might come and great sorrows might fill her heart, yet she seldom gave much expression to her inmost feelings.

The going from us of the earnest life of this daughter, sister, wife, mother and Christian makes us sad indeed and leaves us in the full realization that a great loss is ours. But underneath the stroke we would bow submissively and say, "Thy will be done."

The services were conducted by her pastor, Rev. S. A. Livingston, who used as his text, "For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better." Phil. 1:23.

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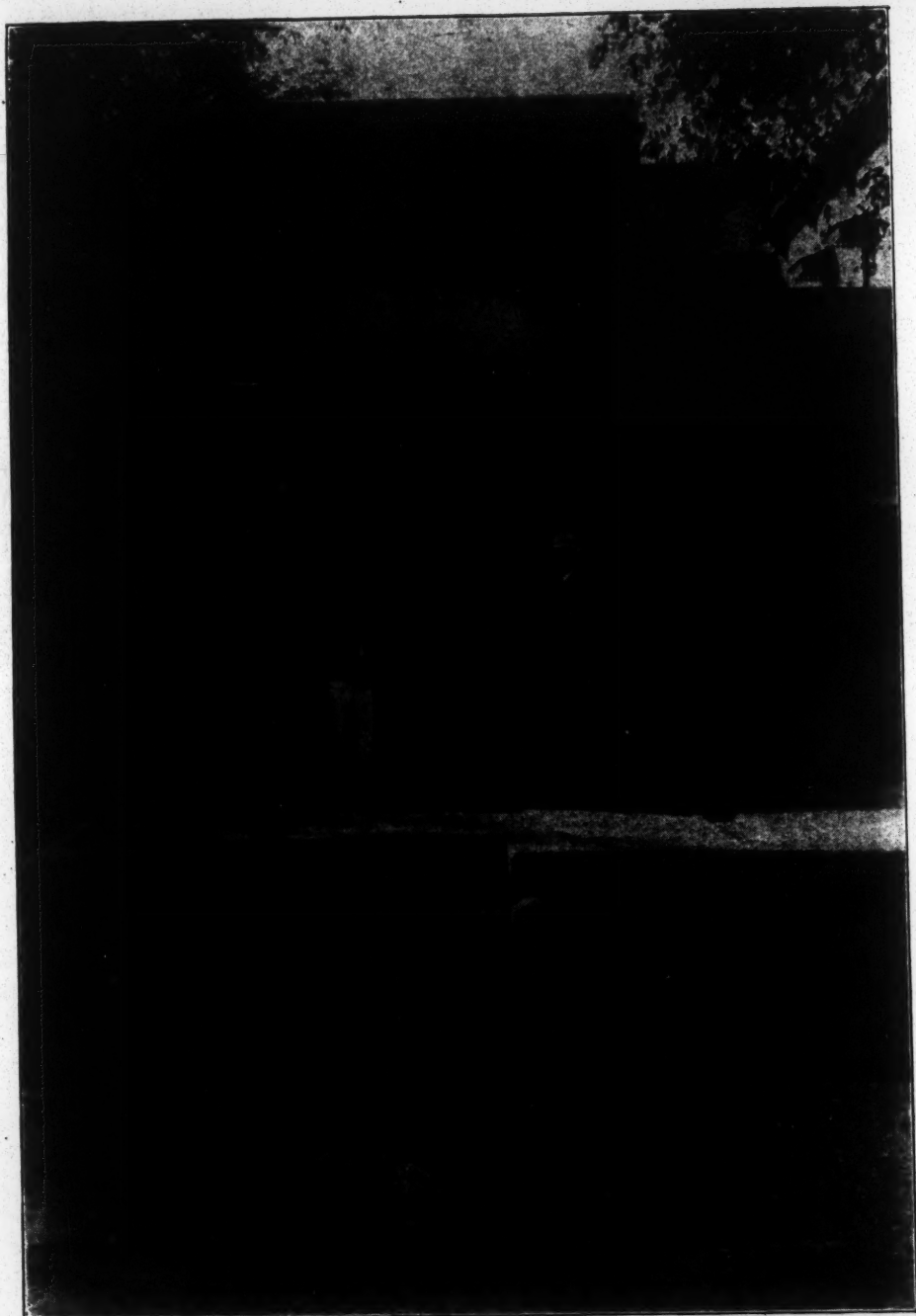
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